



2008 Classical Greek

Higher – Interpretation

Finalised Marking Instructions

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2008 Classical Greek

Higher

Interpretation

Section A

Homer, *Odyssey*, IX and X

(Mark Scheme – award 1 mark for each valid statement.)

1. (a) • Its geographical features are familiarly described—“clear skies”, “Neriton”, neighbouring islands, “slanting to the west”
• Rough, but a “fit nurse”
• “no sweeter sight”
• Neither Calypso nor Circe was able to overcome Odysseus’ desire to get back home
• “His motherland is what a man holds sweetest”
(Any 3, 1 mark each) 3
- (b) • Partially true—Circe certainly wanted to “detain” the Greeks—she entrapped some of Odysseus’ men and turned them to pigs
• But Odysseus actually defeated Circe and her ensnaring magic with Hermes’ help
• Circe offered him help and hospitality thereafter, which he accepted willingly
• Any other valid point
(Any 2, 1 mark each) 2
2. (a) • Odysseus’ plan is excellently designed to blind but not kill the Cyclops
• But he still cannot prevent the loss of another two men before the plan can be enacted
• He devises an excellent weapon from unpromising materials
• He carefully shortens the huge club
• And sharpens and hardens it to perfection
• He hides it successfully
• He provides himself with the best men to help in the attack
• He makes excellent use of the wine to get the Cyclops drunk and off guard
• He employs “honeyed words” to lull the Cyclops’ suspicions further
• He feeds the Cyclops the false name of “No-Man” with excellent foresight
• Cyclops would not expect to be attacked with his own club
• Using the lot shows good leadership – no favouritism
• Any other valid point
(Any 6, 1 mark each. Maximum of 3 for a purely factual answer) 6

2. (b) (1/2 mark per 2 feet; 1.5 marks per line)

– υ υ / – – / – – / – υ υ / – υ υ / – υ (accept final __)
ὡς ἔφατ' αὐτὰρ οἱ αὐτίς πορον αἶθοπα οἶνον

– υ υ / – υ υ / – – / – υ υ / – υ υ / – υ (accept final __)
τρὶς μὲν ἔδωκα φερῶν, τρὶς δ' ἔκπιεν ἀφραδιῆσιν

3

3. (a)
- He thrusts the stake into the fire to get it hot
 - He encourages his comrades
 - When the stake is glowing, he brings it towards the Cyclops
- (Any 2, 1 mark each)

2

- (b)
- Vivid/dramatic description throughout—
(οἱ μὲν μοχλον . . . δινεον . . . ὡς τοῦ ἐν ὀφθαλμῷ . . . δινεομεν, κτλ)
 - Simile of the men drilling the ship's timber gives another vivid image
(ὡς ὅτε τις τρυπῶ δορυ νηιον ἀνηρ . . .)
 - Emphasising the relentless, spinning effect of the stake in the eye
(ὑποσσειουσιν ἱμαντι ἀψαμενοὶ ἑκάτερθε . . . το δε τρεχει ἐμμενες αἶει)
 - Description of the blood flowing (αἶμα περιρεε)
 - Details—eyelids and eyebrows scorching
 - Eyeball burning
 - Roots of the eye crackling
- (Any 4, 1 mark each. Simile must be discussed for full marks)

4

- (c)
- Polyphemus shouts to summon the neighbouring Cyclopes to his aid
 - These come to the cave and ask him why he is making such a noise at night
 - Polyphemus' reply convinces them that "No-Man" is hurting him, and that he must merely be ill
 - Odysseus' joy when they go away reveals pride in the success of his wily use of the false name
 - And relief that they will not be providing help for Polyphemus
 - Callousness in Odysseus' gleeful reactions to Polyphemus' sufferings
 - Other points may be valid
- (Any 4, 1 mark each; reference must be made to Odysseus' reactions for full marks)

4

4. (a) 1 for each valid point; 1 for each supporting quote or clear reference.

Luck:

- Materials (*ῥοπαλον* etc) are luckily available for the attack on Cyclops (Passage 18, 1.13ff)
- By the chance of the lot, Odysseus gets the 4 men he would himself have chosen as helpers for the attack (Passage 18, 1.28)
- The Cyclops has only one eye
- Cyclops' rocks just miss the ship twice (Passage 18, 1.75ff)
- The lot saves Odysseus from encountering Circe first—Eurylochus' story alerts him to danger which he might otherwise not have avoided (Passage 19, 1.195ff)
- Encounter with Hermes near Circe's palace (Passage 19, 1.261ff)

Cunning:

- Odysseus' preparations to meet the Cyclops—wineskin (Passage 17, 1.188ff)
- Odysseus outwits the Cyclops' questions regarding his ship (1.253ff)
- Odysseus stops short of killing the Cyclops (1.273 ff)
- Odysseus devises the plan to blind but not kill the Cyclops
- Odysseus feeds him the false name of *Οὐτις*
- Odysseus thinks of the device of escape under the sheep
- Odysseus is not taken in by the Cyclops' false promises (Passage 18, 1.211ff)
- Odysseus wisely keeps out of the Laestrygonian fiord (Passage 19, 1.92ff)
- Odysseus plans to reconnoitre Circe's island before making any move (Passage 19, 1.146ff)
- Luck that Odysseus doesn't reveal his true name, as the prophet Telemos had warned Polyphemus to beware an "Odysseus"
- Other points may also be valid

Candidates may consider both aspects of the question, or argue that luck OR cunning alone is the key quality.

10

4. (continued)

(b) 1 for each valid point; 1 for each supporting quote or clear reference.

Hospitality's rules obeyed:

- Alcinous entertaining Odysseus
- Odysseus responding to this courteously, with his name and story
- Odysseus' "hopes of friendly gifts" from the owner of the cave (Passage 17, 203f)
- Odysseus' request for hospitality from the Cyclops (1.238ff)
- Aeolus' welcome of Odysseus (Passage 19, 1.12ff)
- Aeolus' gift of the wind-bag (1.17ff)
- Circe's eventual unstinting entertainment of the Greeks (1.410ff)

Hospitality's rules abused:

- Odysseus enters the Cyclops' home uninvited
- Cyclops' denial of any obligations of hospitality (Passage 17, 1.245ff)
- And his barbarous cannibalism (1.259ff)
- Odysseus' trick with the gift of wine (Passage 18, 1.39ff)
- Cyclops' cruel joke about his *ξείλιον* (Passage 18, 1.50 and 63–4)
- Cyclops' false promise of a *ξείλιον* to trick Odysseus into returning (1.211ff)
- Refusal of Aeolus to help a 2nd time (Passage 19, 1.68ff)
- The Laestrygonians' hostility (1.111ff)
- Circe's initial deceptions and magic (221ff)
- Odysseus feels that Alcinous is "probing into my troubles and intensifying my grief"—an abuse of hospitality?
- The wine—"a gift from Maron"—may be seen as a *ξείλιον*.
- The gift of the Lotus is harmful hospitality
- Other points may also be valid

Candidates should consider both aspects of the question, though a greater stress on one side or the other is acceptable.

10

Section B

Sophocles, *Oedipus Tyrannus*

1. (a) • This is the monstrous Sphinx
• Oedipus successfully overcame her by answering her riddle, and thus won the throne
(1 mark each) 2
- (b) • Oedipus feels deep sympathy for his people (“ . . . all my people’s sorrows”)
• He is a man of foresight (“I walk through endless ways of thought . . . I have not been idle”)
• And of action (“one thing I have already done . . .”—Creon has already been sent to consult the oracle for a remedy)
• Any other valid point
(Any 3, 1 mark each) 3
2. (a) • Messenger reveals that Oedipus mistakenly avoided Corinth in fear of the prophecy concerning his parents
• Because Polybus was not his father
• The messenger himself gave Oedipus as a baby to Polybus
• Polybus loved Oedipus as his own son because he was childless
(1 mark each) 3
- (b) • Messenger says he found Oedipus while shepherding on Cithaeron
• He freed Oedipus’ pinned feet/ankles
(1 mark each) 2
- (c) • Messenger says that a shepherd of King Laius gave him the baby
• Chorus identify this man as the old servant Oedipus has already summoned
• When Oedipus asks Jocasta if this is indeed the man in question, she recognises the awful truth—that Oedipus was Laius’ and her child—and tries frantically to end the conversation to prevent anyone else discovering this
(1 mark each) 3

3. (a) • The servant says the baby he handed over was a child of Laius which Jocasta gave to him because this child was fated to destroy its parents
 • The Corinthian messenger has already said that this child was adopted by Polybus—becoming Oedipus himself
 • Oedipus admits that this must be the terrible truth
 (1 mark each) 3

- (b) • Suspense (“I am about to say terrible things”—“And I to hear them”—1.60–1)
 • Oedipus’ refusal to flinch from the truth—(ἀλλ’ ὁμως ἀκουστέον)
 • Jocasta referred to as σὴ γυνή (1.64) emphasises the dreadful situation
 • Line-for-line stichomythia, already urgent, is made even more tense by further breaking down into half-lines for each speaker (1. 64–67)
 • Pathos—the servant says he spared the child out of pity
 • Oedipus’ elaborate self curse, summing up the horror (1.74–76)
 • Any other valid point
 (Any 5, 1 mark each) 5

- (c) • Candidates may divide in feet or metra (½ mark per metron/2 feet; rounded up)

— — υ —/— — υ —/— — υ —
 οἴμοι, πρὸς αὐτῷ γ’ εἶμι τῷ δεινῷ λεγείν

— — υ —/— — υ —/υ— υ υ (accept final —)
 κάγω γ’ ἀκούειν ἀλλ’ ὁμως ἀκουστέον

Essays: 1 mark for each valid point; 1 for each supporting quote or clear reference. Answers must be holistic and refer to the text. 3

4. (a) • As Oedipus’ wife, Jocasta is at the heart of the curse around which the plot revolves
 • She is a frequent and prominent presence on the stage
 • She moderates Oedipus’ anger against Creon
 • She reassures Oedipus that Teiresias’ forebodings can’t be true
 • She gives Oedipus vital information about Laius’ death at the crossroads
 • She acts as a foil for Oedipus to relate his history
 • She reassures Oedipus that the servant’s story won’t incriminate him
 • She ironically rejoices at the news of Polybus’ death “disproving” the oracle
 • She foresees that the awful truth will come out
 • Her suicide confirms Oedipus’ decision to blind himself
 • She too is ultimately inculpated as a sinner (“Two have sinned”—Passage 26, 1. 75)
 • Other points may also be valid. 10

4. (b) Pity:

- For Thebans' sufferings from the plague
- For Creon, falsely accused by Oedipus
- For Oedipus when he realises he may have cursed himself (horror also?)
- For the description of the baby Oedipus' sufferings
- For Jocasta when she realises the truth (horror also?)
- For the reluctant servant, forced to tell what he has kept hidden
- Chorus express pity (Passage 26) for Oedipus' reversal of fortune
- Pitiful description of Jocasta's suicide (horror also)
- Oedipus' self-loathing inspires both horror and pity
- Pity at the sight of Oedipus' young daughters

Horror:

- Oedipus' curse inspires revulsion and horror (Passage 20, 1.201ff)
- Teiresias' prophecy inspires horror (1.375ff)
- The climax of revelation (Passage 25, 1.60ff) inspires horror (and pity)
- Jocasta's suicide
- Oedipus' self-blinding
- Other points may also be valid

10

Section C

Thucydides, *Book II*

(Mark Scheme – award 1 mark for each valid statement.)

1. (a) Thebans fates
- (i) 1.34f threw themselves off walls and died
1.37f killed wandering through streets
 - (ii) 1.34f threw themselves off walls and didn't die
1.35f woman helped with axe and a few escaped
 - (iii) 1.38ff into house in wall thinking it gate and surrendered
1.44f ditto others wandering through streets
- (Any 6 details: at least 1 from (i), (ii) or (iii)) 6
- (b)
- When did the Thebans outside hear of what had happened in the city? en route (1)
 - What caused these Thebans to arrive too late? (distance/weather/swollen river – any 2 or 3)
 - What action did they then take to try to compensate for this late arrival? seizure people/property outside + use as counter 2 or 3 6
2. (a)
- Wealth used for action not as show (1);
 - poverty not thought base (1)
 - But not doing anything about it (1) 3
- (b) Friends are obtained by benefiting them (1) not vice versa (1) 2
- (c)
- (i) “How close to any real speech . . .”
 - (ii) “To what extent . . .”
- Possible comments may include:
- (i) Thucydides' use of speeches in providing analysis to complement narrative (while bearing in mind that 1.22 is not in prescription); possible lack of written sources in oral society; question of Thucydides' attendance at such speeches; artistic collocation pre plague (5 1.1f) 3
 - (ii) In the answer, credit will be given for judicious paraphrase or résumé (up to 2/4); credit will be given for references from candidate's own knowledge and for some critique (each up to 3/4). Material for answer could include: Parthenon, liturgy; any referring to text (eg 4. 1.17f on alliance) could attain 2 marks. 3. 1.76 on “whole people”: women, slaves, metics?; 3.79 and continuing prominence of aristocracy; 3.82 political life; possible gerrymandering of lot for *boule* membership). Any other valid comment to be rewarded. 4

3. (a) Material for answer

- Examples of explanation (eg 1 1.7ff Plataean situation; 3 1.1ff public funerals; 5 1.37ff plague symptoms) (up to 6)
- Examples of comments (eg 6 1.18ff interpretation of oracles; 4 1.1ff reasons for Athenian supremacy; 5 1.30ff utilitarian reason for detailing plague symptoms) (up to 7)
- Any other valid comment to be rewarded

Maximum 5 if no specific reference given or if only English or only Greek text used.

10

- (b)
- (i) engage the audience (eg 3 1.28ff funeral speech)
 - (ii) tell stories in different ways (eg 2 1.7ff Plataean counter coup)
 - (iii) and bring a more sophisticated approach to problems of interpretation (eg 5 1.96ff moral collapse post plague).

Any sensible reference on at least 2 of (i)–(iii).

Maximum 5 if no specific reference given or if only English or only Greek text used.

10

Section D

Plato, *Republic I and II*

1. (a) • Polydamas the pancratiast/wrestler/athlete (1 mark)
• Meat is good for his strength but not necessarily for ours (2 marks) **3**
- (b) • Tyrannies, democracies, aristocracies (3 marks)
• All done in rulers' self-interest (1 mark) **4**
2. (a) • Injustice makes men quarrel and so they cannot cooperate effectively; just men work together better. Gods are just.
• Critique: many examples of the unjust working together effectively (eg gangs of outlaws); those perceived as good (eg in churches or political parties) often quarrel.
• Critique: gods are not necessarily just (especially in traditional Greek religion) 1 or 2 **4**
- (b) • Mind controls all and good mind controls well. Justice excellence of the mind and so the just have good happy lives.
• Critique: goodness and badness of mind must refer to technical operation not morality. Many just people lead unhappy lives while the unjust often flourish. 1 or 2 **4**
3. (a) 1 strictly for its own sake + without regard to consequences 1 + 1
2 both for itself **and** for its consequences 1 + 1
3 painful **but** good for us 1 + 1
examples (eg pleasure, health, exercise) are not asked for but might help to contribute to the 2 mark if answer otherwise too brief. **6**
- (b) Justice is in highest category + *hoi polloi* put it in painful category + pursued for rewards/in themselves to be avoided as unpleasant. 1 + 1 + 1 **3**

4. (a) 1 Examples of Socrates' asking questions (as stated eg by Thrasymachus, 7 1.31f): look eg at string of questions at 8. 11.39–53 or 9 1.79ff, (even within paragraph at 9 11.106–118) or the proceeding questions by question (eg 13 1.1, 14 11.1–2) Up to 6 marks
- 2 But NB that there are answers (eg “a clear . . . conclusion”, 9 1.15) coming at the end of the questions strings (eg 8 11.54–56). Up to 4 marks
- 3 Some general comment needed for full marks: otherwise 8/10 maximum: eg ease with which dubious statements agreed (12 1.14ff) despite Socrates' stated wish for “a fair answer” (12 1.11). Note too that there is the myth as well as the dialogue (16). Up to 3

Maximum 5 if no specific reference given or if only English or only Greek text used. 10

- (b) A very wide range of answers here and may be rewarded especially if specifically referenced. Maximum 5 if no specific reference given or if only English or only Greek text used.

Importance would have to include the discussion of what's meant by justice (eg 8 1.1ff) and how this affects types of political regimes (2 1.19ff) and how rulers and ruled interact (eg 9 1.158ff). Up to 6 marks here

(In unlikely event such discussion totally omitted then 4/10 maximum.)

Some awareness should be shown that these problems are as relevant today (eg “might is right”, 8 1.1f; payment of taxes, 10 1.5ff): Up to 3

There may also be some focus on the style as well as content for establishing permanent importance: the drawing of Socrates' character (eg 7 1.7ff) or the vividness of Plato's style (eg 7 11.1–6; 16 *passim*) or the choice of examples (9 1.79ff). Up to 4 10

Conversion Table 34 to 50

34	50
33	49
32	47
31	46
30	44
29	43
28	41
27	40
26	38
25	37
24	35
23	34
22	32
21	31
20	29
19	28
18	26
17	25

16	24
15	22
14	21
13	19
12	18
11	16
10	15
9	13
8	12
7	10
6	9
5	7
4	6
3	4
2	3
1	1
0	0

[END OF MARKING INSTRUCTIONS]